

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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More About Fehsenfeld

By John R. Rice, Editor

In *The Sword of the Lord* for September 8, 1950 was an article, "Loyal Pastor Ousted," telling how a worldly minority in the Argentine Baptist Church, Kansas City, Kansas, led by two officials of the Central Baptist Seminary in Kansas City and others representing the Northern Baptist Convention (now American Baptist Convention) secured a court decision ousting fifteen principal workers, including the pastor. Pastor Del Fehsenfeld, supported by the majority of the church in a public vote, was put out by court decree, the decision being made by a Roman Catholic judge. The fight was led by Attorney Buford Braly, trustee and board member of Central Baptist Seminary, and by Dr. J. R. Hale, business manager of the Seminary, along with "Rev. L. C. Pennington, a missionary for the Missouri River Baptist Association, representing Northern Baptist Churches."

The case is a very important one, was reported in the daily papers and in *Time* Magazine.

We have had a good many protests about our editorial from pastors and others who said that the Central Baptist Seminary is not modernistic and that the editorial was calculated to do the Seminary harm.

That the Central Baptist Seminary may be fairly represented, I want to print here a letter from Rev. Alvin G. Hause, pastor of the large Bales Baptist Church. Our brother Hause is a responsible and widely-respected man, a graduate of Central Seminary, a trustee and for fourteen years secretary of the Board of Trustees. So I gladly publish his letter and my answer.

Rev. Alvin G. Hause Defends Central Baptist Seminary
Dr. John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois
Dear Dr. Rice:

I read with considerable surprise and indignation the attack you made on the Central Baptist Theo-

logical Seminary, Kansas City, Kansas, in the edition of September 8, 1950, in connection with the article, "Loyal Pastor Ousted."
(Continued on page 2)



Del Fehsenfeld

Friend's For Future Fellowship

By Evangelist John R. Rice

"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16:9.

One of the most popular best-sellers for many years, and still a best-seller is Dale Carnegie's *How to Make Friends and Influence People*. The popularity of the book depends, I believe, not only on the fact that everybody wants to make friends and influence people, but that honest, good people realize there is a duty and a need to make friends and influence people. And in that book Mr. Carnegie clearly acknowledges that the best standards ever set for making friends and influencing people are from the Bible.

The Lord Jesus plainly teaches that every Christian should be concerned about making friends and influencing people, and the Sermon on the Mount gives many of the best rules in the world for that.

In Luke 16:1-13 Jesus gives a parable on this matter of making friends. But this time Jesus is telling how to make friends who will meet us in Heaven, friends who will receive us into everlasting habitations. You remember the story of the unjust steward. He was about to be fired and said, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses." So he used the means at his command to make friends so that when he lost his job he would not be a beggar; he would have friends who would receive him into their houses gladly because he had helped them.

Then Jesus gives us the application, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that,

when ye fail, they may receive you into everlasting habitations."

This unjust steward used the money (mammon) of unrighteousness to make friends. But Jesus says we are to use money to get people to Heaven and to so bless Christians that they will be happy to receive us in Heaven and waiting to make our eternal stay glorious!

Surely the saying is true that "All you can hold in your cold, dead hand is what you have given away." The way to be rich in Heaven is to use your means here to get people saved, to stir revival fires and help Christians to win souls.

Here is a clear teaching by the Saviour. Let all who love the Lord Jesus receive the teaching. Let us set out today to make friends for Heaven. It is clearly taught here and elsewhere in the Bible that Heaven will be much happier for Christians who win souls, for Christians who invest in soul winning, than for those who do not.

This is the purpose of THE SWORD OF THE LORD. By God's
(Continued on page 3)

Abel, Achan, Ananias

By Dr. Merv Rosell, Evangelist, Rochester, Minnesota

(Preached at the United Youth Crusade, Orchestra Hall, Thursday evening, September 21, 1950, Chicago, Illinois. Mechanically recorded for THE SWORD OF THE LORD.)



Dr. Merv Rosell

I have travelled with many great giants in my day. I am not very old yet, and yet it has been my pleasure to be with some of the greatest spiritual giants the world has ever seen. I have been with some of them in the flesh. With others, I have had to travel with them by the aid of a book. But through biographies or autobiographies I have spent many wonderful hours with the great men of God down through the years.

Giants of Past Days Had Faith and Power

I had the privilege of hearing Billy Sunday in person. How many have ever heard him? How many have ever heard J. Wilbur Chapman? How many have actually heard Dwight Lyman Moody? How many have ever heard Sam Jones, the great Southern evangelist? We have been with some of the great giants of the days gone by. How many have ever heard Henry Clay Morrison? Do you remember that man with his silver hair laid back against his shoulders? Oh, how he preached! The orator of the South!

As a boy just beginning to preach, I used to sit on the platform behind Billy Sunday to watch and see how he did it. Oh, I loved him! How I enjoyed him! I never dreamed I would preach much. I thought, "If I do preach, I don't suppose anybody will bother to listen to me, but oh, it's wonderful to watch him!"

I watched him. He always wet his third finger with the tip of his tongue. He would step back, put his third finger down on his big notebook, and shove another sheet across. Then he would wet his finger again, put it down on his notes and shove another sheet. I sneaked up to the pulpit and looked at his notebook. He had great big letters, about two sentences across a page, and then about three inches of bare space. Then another couple of sentences and another two or three inches

of bare space. The way he ran back and forth I guess he could only catch a sentence once or twice as he went by and he could not take time to find out what was in between in those bare spaces, but he knew how to fill them in. He wet his finger and

raised his voice and preached without the aid of a microphone.

To thousands he preached the wonderful riches of the glory of Christ Jesus. He did not even write his own sermons. Some of them were written by professors. Some of them were given him by J. Wilbur Chapman. He was proud of his friends and thanked God for them. And without apology he preached their sermons better than they could have ever preached them. Billy Sunday was a great and notable giant. I suppose he was the last of the great evangelists.
(Continued on page 5)

Forgetting God

By the late John Henry Jowett, D.D.

There is one word of God which runs through the Scriptures like a sad and poignant refrain, "My people have forgotten Me." "Forgotten" is an intense and awful word. It surely expresses the final issue in human alienation from the Divine. Open and deliberate revolt against God shows, at any rate, some respect to His power. And even formal prayer, empty though it be, offers some recognition of God's existence. But to forget Him, to live and plan and work as though He were not, to dismiss Him as insignificant—this is surely the last expression of a separated life.

People are never really dead so long as they are remembered. The real death is to be forgotten. How, then, do we come to forget God? In what sort of conditions is this appalling forgetfulness brought about? I wish to quote two or three descriptive words from the Scriptures in which I think some of these cases are described.

"Afraid of a man that shall die . . . and forgettest the Lord thy Maker" (Isa. 51:12,13). The fear of man destroys the nobler fear of God. I suppose that one may

say that two commanding fears cannot occupy the soul at one and the same time. One fear can drive out another. The fear that is created by the cracking of a whip can drive out the fear which possesses a shying horse when he sees some unfamiliar object out on the road. If a fire break out on a cold wintry night, the fear of the flames can drive out of the soul the fear of the frost. It seems as though one fear draws to itself the energies of the mind, and
(Continued on page 3)

Why the Lord of Glory Came

By Rev. Earl W. Beal, Perry, New York

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners . . ." I Tim. 1:15.

This is one of many verses that tells us why the Lord of Glory came into this world in human flesh.

"Faithful" is a worthy word.

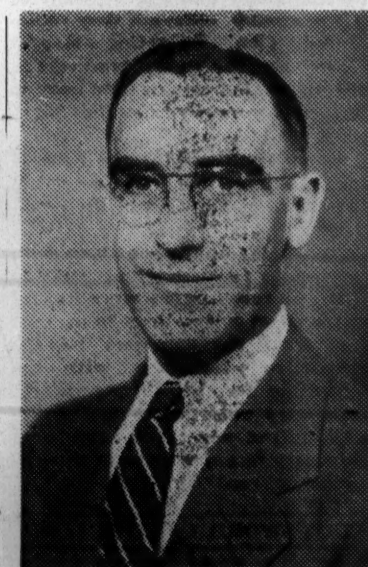
"This is a faithful saying" because of the faithfulness of the One who said it. God is faithful: in calling us—I Cor. 1:9; I Thes. 5:24; forgiving us—I John 1:9; Prov. 28:13; caring for us—Lam. 3:22-26; providing for our safety—I Cor. 10:13; keeping us—II Thes. 3:3; I Pet. 4:19; hearing us—Ps. 143:1; training us—Ps. 119:75, Prov. 27:6; commanding us—Ps. 119:86; Faithful to His Promises—Heb. 10:23; 11:11; Josh. 23:14; His purpose—Ps. 89: 1, 2, 5, 8, 24; Deut. 7:9; His work—Ps. 33:4 (R. V.); His Name—II Tim. 2:13. God is always considerate of the

inhabitants of this world. He always thinks of our welfare. When He speaks He has something worthwhile to say. He is faithful in telling us things we ought to know.

This is a faithful saying because even though it is considered foolish and insignificant by the wise and the mighty and the many, it continues to be proclaimed just the same. Even though the apostles were afflicted, beaten, imprisoned, martyred, they were faithful in preaching this message. John Bunyan said, "Let me out of prison and I will be preaching tomorrow."

"Worthy" is another worthy word.

It speaks of worth—the value of one thing or person above another. It reminds us of Revela-



Rev. Earl W. Beal

tion 5:12: "Worthy is the Lamb," the One who has a worthy name, far above every other (Phil. 2:9). Everything that pertains to Him is worthy—His person, His work, His word, His way. Anything and everything in the Bible said of Him is worthy of accepting, receiving. That Christ Jesus came
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The Gospel at a Glance

By Charles L. Ramsay

NATIONAL CALAMITY



This is one in a series of Christian cartoons drawn by Charles L. Ramsay which will appear weekly. They are reprinted by special permission from 101 Christian Cartoons by Charles L. Ramsay which may be secured for \$1.00 from THE SWORD OF THE LORD, 214 W Wesley Street, Wheaton, Illinois.

More About Fehsenfeld Ouster

(Continued from page 1)

I graduated from the Central Seminary, then known as the Kansas City Baptist Theological Seminary, in 1918—thirty-two years ago. I was made a trustee of the Seminary in 1935—fifteen years ago, and was made secretary of the Board of Trustees one year later. My son David is a graduate of the Seminary, our son-in-law, Rev. John H. Boyle, Jr., is a student now in the Seminary, and I think I have known the Seminary intimately for the past thirty-five years.

There is not now, and never has been, a modernist on the faculty of the Central Seminary. It is not a Northern Baptist institution, but controlled by an independent board of trustees, with more than one-half of them from the territory of the Southern Baptist Convention. More than one-half of our students are also from the Southern Baptist Convention.

The Seminary had no official connection with the Del Fehsenfeld affair and the business manager of the Seminary and the attorney of the Seminary, although they represented the Argentine Baptist Church in the court proceedings, did so as individuals and not in any way representing the Seminary.

I was a witness for the Fehsenfeld group but not as secretary of the Board of Trustees of the Seminary.

Dr. W. W. Adams, our president, refused to have anything to do with the case and we were careful in the court proceedings to make it clear that the Seminary had no connection whatsoever with the Argentine Baptist Church affair. It is very unfortunate and decidedly untrue when you link the Seminary in any way with this unfortunate case.

In all fairness to Central Seminary, I am sure that you will publish this refutation of your misinformed article and at least clear the Seminary of the charge of modernism and unbelieving, wire-pulling, denominational, worldly leaders."

Fraternally yours,
ALVIN G. HAUSE

The Editor's Answer to Dr. Hause
September 27, 1950

Dr. Alvin G. Hause
Pastor Bales Baptist Church
12th Street at Bales Avenue
Kansas City 1, Missouri

Dear Dr. Hause:
I am glad to have your letter. Both for the great respect I have towards you, and in order that the Central Baptist Seminary may be put in the best light possible, I will be glad to publish your letter in THE SWORD OF THE LORD. You will note that I did not say the Central Baptist Seminary was modernistic. I did infer that the Central Baptist Seminary allowed its influence to back the worldly group, the minority in the Argentine Baptist Church, and unscrupulous leaders in the Northern Baptist Convention which seeks to coerce churches and browbeat pastors and violate the autonomy and integrity of independent, local churches.

It seems to me the following facts cannot be denied. If I am wrong I shall be deeply grateful for your help that I may see my error. But I do not believe I am in error.

First, consider that the Central Baptist Seminary, through its paid officials, has been involved in the fight of unscrupulous Northern Baptist Convention leaders to compel churches to continue to support the Northern Baptist Convention and its modernistic leaders.

1. The previous court ruling, in the case of the Centropolis Baptist Church whereby in Kansas churches are now required to have one hundred per cent approval of a representative group before they can withdraw from the Northern Baptist Convention, or before they can change any customs of the church, was brought about through the leadership of Attorney Buford Braly, attorney for the Seminary. This hateful ruling, brought about at the behest of modernistic leaders of the Northern Baptist Con-

vention, was pushed through and obtained by the Seminary's paid official. Of course the Seminary did not pay him to do that particular thing, but he is the same kind of a man with the same kind of convictions when he is serving as a board member of the Seminary as when he is serving as a lawyer for worldly and modernistic groups in the Northern Convention to defeat local Baptist churches in their autonomy. The Seminary cannot disavow some responsibility for the kind of a man they employ as attorney, and for the spiritual convictions or lack of convictions of the man who is on the board.

2. This same attorney for the Seminary, Buford Braly, led again in defeating the wishes of a majority of the church, in ousting by illegal and unethical means a loyal pastor. The Seminary administration surely would know, as others would infer, that Braly and his associates have a well-planned course of action. The conspiracy against fundamental and separated Christians and orthodox leaders of the churches must be deep laid among Northern Baptist leaders. And Mr. Braly is their public representative in this matter. For that the Seminary must surely take some responsibility.

3. Dr. Hale, then business manager of the Seminary, a paid employee, was active in enlisting worldly people against Pastor Fehsenfeld, active in trying to split the church and in court action to oust the pastor and the leadership of the church which was supported by the majority. Dr. Hale did not, as you say, "represent the Argentine Baptist Church." He represented a worldly group of individuals, and particularly represented Northern Baptist Convention leaders in an attack on a church and a pastor. And that matter was so unethical and unbaptistic and un-Christian, that I do not see how anyone could suppose that the Seminary would not be held accountable for this action by its paid officials.

4. Dr. W. W. Adams, the president, privately agreed to the principles of the autonomy of a local Baptist church, but refused to go on the witness stand to uphold Baptist tradition and ethical standards as to the independence of a local Baptist church and the majority vote principle, in this case when it would go against Northern Baptist Convention leaders.

These men mentioned are official paid employees in the administration of the Seminary. I believe, and I think you ought to believe, that in as showdown the administration of the Seminary would back the leadership of the Northern Baptist Convention, though that leadership is notoriously modernistic.

If the Seminary will officially take any stand repudiating the unethical and wicked oppression of a local Baptist church, and the brow-beating and ousting of a loyal Baptist pastor, I shall be most glad to publish their statement. As long as the Seminary by its paid officials takes one course, and publicly by official act never repudiates nor discourages such things, such wickedness, such unbaptistic practice, then I do not see how we could honestly expect any other attitude on the part of the Seminary than that which is indicated by its paid officials, business manager, attorney-board member and president.

If I am wrong, dear friend, set me right. But surely you must know that schools and institutions

first go wrong on denominationalism, which makes them friendly to modernism; and then go wrong in doctrine. I am deeply pleased at the fine testimony you give about the loyalty of Central Baptist Seminary to the Word of God. But I am shocked that you are very complacent about the wicked thing Seminary officials did in relation to the Argentine Baptist Church.

Again let me thank you for your letter. I shall be earnestly waiting to hear from you again and to help clarify this matter with Christian brotherhood in any way possible.

In the Saviour's name, yours,
JOHN R. RICE

Further Facts About the Fehsenfeld-Argentine Baptist Church Controversy

Readers from far and near are interested and I am sure will be glad to know further facts about this case of Pastor Del Fehsenfeld, the Argentine Baptist Church, Kansas City, Kansas, from which he, the chairman of the board of deacons, and other principal church leaders were ousted, etc.

1. Pastor Del Fehsenfeld is a noble, spiritual, unselfish, godly man. I have known him intimately for a number of years. I have been in his home, he has been in mine. I have heard him preach. I have enjoyed earnest fellowship with him in prayer. I knew his wife well before their marriage. I know of his remarkably successful pastorate at the Fair Park Baptist Church, Dallas. I know of his blessed revival campaigns in which thousands have been saved. In the recent controversy no one hinted that he did not preach the Bible, that he did not live a holy life, that he did not have many genuine conversions, that he did not have the support of the most spiritual people in the church. No one denied that crowds were good, that

the church had the good support of people in attendance and giving. No one denies that when a worldly minority first tried to oust Mr. Fehsenfeld as pastor, that they lost in a clear-cut vote in the church. The church, by an open vote, backed this godly young pastor.

2. A very large per cent of the membership of the Argentine Baptist Church have now followed their pastor who was ousted by the bad ruling of a Roman Catholic judge. The Berean Baptist Church has been formed. They are now building a building 50x100 feet, and, God willing, I am to preach in their newly completed building Saturday night, October 21.

3. Dr. J. R. Hale, who has been six years business manager of Central Baptist Seminary, has now accepted the pastorate of the remnant in the old Argentine Baptist Church, which he helped to split. The Kansas City Star in announcing Dr. Hale's accession to the pastorate says, "Dr. Hale is a member of the York and Scottish Rite Masonic order, and Mrs. Hale is a member of Order of Eastern Star and the League of Scottish Rite Women."

4. The key to the situation seems (Continued on page 5)



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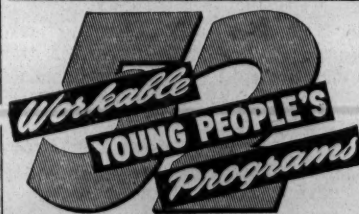
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Friends for Future Fellowship

(Continued from page 1)

grace we are trying to keep people out of Hell and fit people for Heaven. We are trying to bring revivals in the churches and to make soul winners out of Christians. We are trying to get the gospel to every creature possible at home and abroad. And we know that there will be an eternal and glorious reaping in Heaven because of our investment down here. And we want you to have part in this joyful investment. We want to encourage you to do what Jesus commanded, that is to make heavenly friends who will receive you gladly because of consecrated use you will make of money to get people saved.

Day before yesterday a humble man sent a check for \$101 for 100 subscriptions. Two nights ago Centropolis Baptist Church, Kansas City, gave 106 subscriptions. Today they expect to make up a like number. Berean Baptist Church, with 130 members, Kansas City, Missouri, hopes to send 1,000 subscriptions, not only putting THE SWORD OF THE LORD in their church budget for their own homes,

but sending THE SWORD OF THE LORD to many others.

The letters bringing subscriptions show great joy and devotion. God is in this movement to raise the subscription list to THE SWORD OF THE LORD to 100,000 circulation. We beg you in Jesus' name to do your part. Send as many subscriptions as you can. If possible, renew your own subscription four or five years, and send THE SWORD OF THE LORD to others.

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Forgetting God

(Continued from page 1)

other fears are left with no sustenance. A big tree in a garden bed sucks into its fibres the juices of the soil for many yards around, and other growths are starved, and they wither and die.

So it is with "the fear of man." It drains to itself the mental energy and devotion which ought to feed the fear of God. A politician who is moved by fear of man, and who tacks and trims to avoid his hostility, can never retain an efficient thought of God. So it is with a minister who is afraid of man; his mind is not filled with a vision of "the Lord high and lifted up." But, indeed, the same is true of anybody. If the barometer we consult for our guidance is the opinion and conventions of man, God Himself will be nothing. If we are always consulting man, moved and governed by his expediences, God will vanish away. "The fear of man is a snare," and the power of the snare is found in its fascination to allure our minds from the Lord of Hosts. "Afraid of a man that shall die, and forgettest the Lord thy Maker."

And here is another type from the portrait gallery of the Bible. "Thou has forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength" (Isa. 17:10). Here is a forgetfulness that is born when we have recovered from some weakness. Pride of strength makes us forget the rock out of which we were hewn. This is a most common and insidious peril. Our

Friend for those who are lonely, the Good Shepherd for the wayward sheep, the Guide for the stumbling. He is the Foundation for those on the downward grade, the Teacher for those who are ignorant of things eternal, the Fortress for those who are buffeted, the Shield for those who are the object for Satan's darts. He is the Justifier for those who are guilty, the Saviour from sin and condemnation, the Great Physician for those who are sick. He will comfort you in your sorrow, bind up your broken heart, and give rest for your soul. Where could you find a better Companion?

He Came "To Save."

Our Saviour came to save men, not only to leave a good example. Yet believers are to follow His steps, and live in His stead here on earth as faithful ambassadors. He came not only to show us how to live, but to give us new life. He came to lift us from the bondage of sin into His glorious liberty and light.

The name "Jesus" means Saviour. And there is nothing in all the world that is so wonderful as the salvation which He provides. That salvation includes deliverance from the penalty of sin, the power of sin, and ultimately from the very presence of sin (II Cor. 1:10). We are to claim Him as our Substitute by faith.

"Sinners" includes everyone.

God's Word says, "Death passed upon all men, for that all have sinned" (Rom. 5:12). Yet, "Whoever will, let him take the water of life freely" (Rev. 22:17). Because "Christ died for the ungodly" (Rom. 5:6).

You may be asking how to be saved. Here is your answer: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31). "By Him all that believe are justified from all things. . ." (Acts 13:39). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). To Believe means to receive when you believe with the heart (John 1:12; Rom. 10:9, 10).

Remember: "This is a faithful saying, and worthy of all acceptance." It is dependable, and holds true, because it is from God. And it has proven itself down through the centuries. Anything that the Lord Jesus has accomplished and offers is well worth receiving. You may have this great salvation by receiving Him by faith. If you have never accepted, will you do it right now? If you have, seek to enter into more of His fullness.

weakness helps our remembrance of God; our strength is the friend of forgetfulness. Perhaps this is most apparent in our physical weakness. In our weakness we remember the Lord, and the dim things of the unseen come clearly into view. But when our strength is regained the vivid vision fades again, and is sometimes entirely lost. And so our strength is really our drug. It is an opiate which ministers to spiritual forgetfulness. And so it is with every kind of strength. Frailty in any direction makes us lean upon the power of the Almighty, and in every frailty our remembrance of Him is keen and clear. But our strength helps to create a feeling of independence, and we become unmindful of our God. And therefore it is that a man who never knows weakness has a stupendous task in maintaining communion with God. People who never know what it is to be ill have so many more barriers to overcome in their fellowship with the Unseen.

And here is a third Scriptural type of spiritual forgetfulness. "They have gone from mountain to hill, and have forgotten their resting place" (Jer. 50:6). It is the figure of a flock of wandering sheep roaming away over the distant hills and mountains. They have gone from one place to another, and in the range of their goings have forgotten their place of rest. Their very vagrancy has made them insensible to their real home. That is to say, their vagrancy has induced forgetfulness.

Now I think this word is very descriptive of much of our modern life. It is a vagrancy rather than a crusade. We go from "mountain to hill," and from hill to mountain. We are always on the move. We are forever seeking something else and never finding satisfaction. We get weary and tired with one thing and we trudge to another! We are here, there, and yonder, and our lives become jaded and stale. But the extraordinary thing is that in all our goings we forget our resting-place. "Return unto thy rest, O my soul." Yes, but we turn anywhere and everywhere rather than to this. Our lives can become so vagrant that God is exiled from our minds. It seems as though there is something in vagrancy that stupefies the soul, and renders us insensitive to our true home and rest in God.

When I first came to New York, during the first few months of my ministry, I was continually asked by people, "Have you got into the whirl?" The very phrase seems so far removed from the words of the psalmist, "He maketh me to lie down in green pastures. He leadeth me beside the still waters." Not that the psalmist luxuriated in indolence, or spent his days in the fatness of ease; the rest was only preparative to a march. "He leadeth me in the paths of righteousness." But from the march he returned to his resting-place. But we can be caught in such a whirl in our modern life that we just rush from one thing to another, and we forget the glorious rest that is ours in God. I think the enemy of our souls must love to get us into a whirl! If once we are dizzied with sensations we are likely to lose the thought of God. "They have gone from the mountain to the hill, and have forgotten their resting-place."

Let me give one further example from the Word of God. "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me" (Hosea 13:6). Here is a rich pasture, and in the enjoyment of it there is born the spirit of forgetfulness. And surely this is the stupefaction of abundance. In southern France, where attar of roses is distilled, a very curious ailment imperils the workers. The very abundance of the rose-leaves induces a sort of sleeping-sickness. And surely it is even so in the abundances that are sometimes given to man. They are prone to sink him into the sleep of spiritual forgetfulness.

A man's devotion is apt to dwindle as he becomes more successful. Our piety does not keep pace with our purse. Absorption in bounty makes us forgetful of the

(Continued on page 4)

Why the Lord of Glory Came

(Continued from page 1)

into the world to save sinners is the greatest of all tidings. We can get along without the knowledge of science and psychology and mathematics, but how can we get along without the knowledge of this faithful saying? We cannot if we are to really live in time and eternity.

"Christ Jesus came into the world." He came even though He knew He would be the Suffering Servant.

He came even though He knew the anguish revealed in Psalm 22.

He came even though He knew He would be despised and rejected of men, a man of sorrows and acquainted with grief. He came into the world conscious of the joy set before Him on the other side of the anguish, and He willingly endured the cross, and later sat down at the right hand of the Majesty on High.

"Christ Jesus," Who is He?

He is One altogether lovely, the Bright and Morning Star, the Only Begotten Son, the Creator. All things were created by Him and

for Him; and He is before all things, and by Him all things consist." He is the Alpha and Omega, the Almighty One. He is:

the Bread of life,
the Water of life,
the Fountain of life,
the Light of life,
the Path of life,
the Way of life,
the Prince of life,
the Prince of Peace,
the Prince of the kings of the earth.

He is the Apostle of our profession, the Author and Finisher of our faith. He is the Just One, the Holy One, the Sinless One, the Guileless, Guiltless One, the Spotless, Blameless One, the Exalted, Mighty One, the Precious, Pre-eminent One. He is the Satisfier of the longing soul. He is Life for those who are dead in trespasses and sins. He is light for those who are walking in darkness. He is Hope for those who are in despair. He is Peace for those who are confused. He is the Deliverer for those who are in bondage, the Advocate for those in trouble, the

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Grace Bible Institute Uses "Sword of the Lord" as Text

By Evangelist John R. Rice

A fine letter from Grace Bible Institute, Mr. Edward Reimer, book store manager, says:

"Professor J. R. Dick of Grace Bible Institute is asking his class in PRACTICAL CHRISTIAN WORK to buy THE SWORD OF THE LORD magazine as a text. He announced to the class that the subscription rate was at a special price of \$1 per year. We are submitting today 84 subscriptions."

May God bless these students in Grace Bible Institute who will now study the great sermons in THE SWORD OF THE LORD in order to learn to preach.

Bob Jones University now for the second year is requiring THE SWORD OF THE LORD as a text in preaching, with over 1,000 ministerial students. Students must report on two sermons each week—one sermon by a great man of the past, another sermon by a great soul winner now living. Dr. Bob Jones, Sr., says that the students thus get in THE SWORD OF THE LORD, as they could get nowhere else, the greatest sermons of all the past and the sermons by the most widely-used soul winners of today. Many of the sermons could not be secured in book form, since the books are out of print. If students were required to buy books containing such sermons it would be at many times the expense of a subscription to THE SWORD OF THE LORD.

Southwest Virginia Baptist College has adopted the same policy of requiring all ministerial students to subscribe to THE SWORD OF THE LORD and report on its sermons.

Thus THE SWORD OF THE LORD is the mouthpiece for evangelism. It is a treasury for preachers of the gospel. It is a medium for getting out the best preaching of the past and present to stir the hearts of Christians, to expound the Word of God, to win souls. In Jesus' name, help us get subscriptions!

Campaign Hopes to Raise Circulation to 100,000

If thousands of you will help us by sending ten subscriptions for \$11, and several hundred will send one hundred or five hundred subscriptions, we will be able to reach this blessed goal in a few weeks.

This is the lowest possible rate we can make you—almost the same rate it was when the paper contained only four pages. Most magazine subscriptions are from \$2 a year up, and these for only twelve issues in a year. THE SWORD OF THE LORD is a weekly—fifty two issues a year! (And we hope to have better news to the tune of an increase to 12 pages weekly by the first of the year.)

Now, while you have this wonderful opportunity to get the paper at half price after the first subscription, we urge that you even now make out your Christmas list. Surely you will not have to think very hard in order to list names of ten people with whom you are acquainted, and whom you wish to have the blessing THE SWORD will bring week after week. Some of you already have jotted down on paper or mentally made a memorandum to be sure and send a gift to this one, or that. But what gift? Surely no other gift would be as lasting as THE SWORD OF THE LORD. If you wish to send now subscriptions as Christmas gifts in order to take advantage of this special rate, then make out the list now, and in your letter tell us to "hold until Christmas," and we will gladly do so, then send a nice card announcing your gift. Then you will have had a long list of people satisfied this year. Remember the rates:

\$2 for one year,
\$3 for two years,
\$4 for three years,
\$5 for four years,
\$11 for ten yearly subscriptions,
\$51 for fifty yearly subscriptions.

Send it to Pastors, Sunday School Teachers, Church Officers

Around 17,000 ministers receive THE SWORD OF THE LORD. Added to this godly group of God's servants are over 1,200 missionaries, most of whom are on the foreign field. How grateful we are that these look to THE SWORD OF THE LORD for additional spiritual blessing in their own ministry! To

an audience gathered in any town, hamlet, or village in America, you ask, "Have you ever heard of THE SWORD OF THE LORD?" Invariably hands will go up. In northern Ontario, in a little village about 85 miles north of Toronto, I preached a few Sundays ago to an afternoon gathering of about 150 people. Before I spoke the pastor asked, "How many of you have read Dr. Rice's weekly paper, THE SWORD OF THE LORD?" To my amazement, hands went up over the entire audience. We found no less than fifteen of that small congregation, in that remote section, already were subscribers to THE SWORD OF THE LORD. Somebody had done a good job there.

Ministers, Sunday School teachers, and others who have public offices often quote from THE SWORD OF THE LORD. Pastor Warren C. Bloyer of the Federated Church, Shellsburg, Iowa, says, "The stories in THE SWORD OF THE LORD have been used in Junior Sermon time on Sunday morning. Our attendance has doubled and we are praising the Lord for it."

Yes, Sunday School teachers can find good use of the material. And modesty forbids our quoting from hundreds of pastors as to how THE SWORD creeps into almost every sermon preached from their pulpit! Now we may not be acquainted with your pastor. So you will have to introduce us to him. Why not send in a subscription for him, and for your Sunday School teacher? For a year's subscription to both of them, if sent in at the same time, you would only pay \$3. Will you introduce THE SWORD OF THE LORD to your minister during this campaign? And to your Sunday School teacher? Each of them brings you a blessing Sunday after Sunday—will you in turn bless them?

"They That Turn Many to Righteousness as the Stars for Ever and Ever"

How we would like to "rise and shine" down here! But what matters it if we have the praise of men here, if we have laid up for the hereafter? THERE IS A SURE WAY TO SHINE! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," says Daniel 12:3.

We sing, "Will there be any stars, any stars in my crown, the evening the sun goeth down?" Not unless you have won souls. Now THE SWORD OF THE LORD is no substitute for your laziness, or unconcern, or cold heart. But perhaps you can't preach a sermon to the unsaved; the Sword can and does each week. Perhaps you are not learned in the Scriptures; the Sword brings out messages week after week by some great expositor of the Truth such as Spurgeon, Torrey, Moody, Finney, Dr. Bob Jones, and many others. You can send a subscription to a lost soul with a prayer that these good messages will reach his heart.

Literally hundreds have so found Christ through the years that THE SWORD OF THE LORD has been published. Richard Hammer of Indianapolis recently wrote: "I was led to the Lord Jesus

Christ during 1937 through your wonderful gospel paper. June 8th will be my spiritual birthday. I will be thirteen years old! I was saved after reading your message on 'Sitting Down They Watched Him There.' Praise the Lord! It is a medium by which you may reach with the gospel those who might not attend church or read their Bibles, or hear a good gospel sermon. So we urge you to "shine" in Heaven by doing what you can here to reach those with the gospel who know not Christ, through THE SWORD OF THE LORD.

Full Assurance of Salvation Comes to Native, Now an Evangelist

You say, "Brother Rice, I have been faithful to your appeals during campaigns in the past; now I cannot think of other lists to whom I might send the paper." Well, for such as you, we have a Ministers' and Missionary Fund whereby we place on the subscription list those in both home and foreign lands who wish the paper but either because money cannot be sent out of the country, or because of financial reasons, cannot themselves subscribe for THE SWORD OF THE LORD.

Would you be patient with us as we quote two more letters? From a native, now serving as an evangelist in India, comes this blessed message:

Bongmol Village
B.P.O. Kangpokpi, Manipur
India

To my beloved brother, Dr. R. Rice:

Just today here in a few words I am sending you my congratulation. I think if I have any sense to thank some body, the first person I have to thank is you. Though living in this dense forest of Manipur (border district between India and Pakistan) by God's grace I have had good opportunity in getting your SWORD OF THE LORD and some of your books. Your paper was given to me first by the retired missionaries. He also sent my subscription to you. So I find very difficult to send my subscription again and I am very sorry because my name is off from the subscription book. Anyway I will try to renew it when I know the way to send the money.

Good news for you: Dr. R. Rice, I wish I could see you face to face and shake hands with you. I cannot here in this paper describe or tell what I have in my mind to thank and praise you. Through your book and your paper I was given full assurance of salvation, and how to be out and out for the Lord. Now I give myself to work for Christ. I am now serving as evangelist of our Kuki Christian Association, numbering about 2,000 Christians. It is great and joy to be a Christian. Now we are beginning to "Crusade for Christ." Through using your sermons I have won some souls and some have been reconciled. I wish some of you could come to India and shake the country. Oh, Dr. Rice, I owe you very much, but I cannot.

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not pay you any here on earth. . . . We will meet there in our heavenly home and there I will tell all I have in my mind, and how many souls I won for the Lord . . ."

S. Seikholet Kuki
K. C. A. Evangelist

"I am very sorry," says he, "that my name is off from the subscription book." Many of our readers would like to send a gift of \$11, or \$21, or \$51, or \$101, to this Ministers' and Missionary Subscription Fund, to send THE SWORD OF THE LORD to men who write such letters as you have just read above. We have the names but not the money to send them the paper. You have the money but not the names. So let us get together and bless hundreds who want, and beg for, THE SWORD OF THE LORD, and whose names we have on a waiting list.

Be faithful to Christ by leaving no stone unturned to reach others with the gospel. We will go fifty-fifty with you to reach your acquaintances by letting you have the paper at half price after the first subscription. Will you make out a list today on the coupon in this issue, mail it immediately? The Lord's business requires haste. Send all subscriptions, or money for the Missionary and Ministers' Fund, to Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

Forgetting God

(Continued from page 3)

Giver. We can be so concerned in the pasturage that the Shepherd is forgotten. Our very fullness is apt to become our foe. Our clearest visions are given us in the winter-time when nature is scanty and poor. The fullness of the leaf blocks the outlook and the distance is hid. And the summer-time of life, when leaves and flowers are plentiful, is apt to bring a veil. And the very plentifulness impedes our communion.

These are some of the types of forgetfulness which are mentioned and described in the Word of God. Is there any help for us? There is a very gracious promise of the Master in which I think all these perils are anticipated, and in the strength of which they can be met and overcome: "He shall teach you all things, and bring all things

to your remembrance, whatsoever I have said unto you." Here is the promise of a gracious minister to the memory, strengthening it in its hold upon the unseen. I suppose that one of the most urgent needs of the common life is the sanctification of the memory. If the memory were to be really halved it would forget many things which it now remembers, and it would certainly remember many things which it now forgets. We are apt to retain worthless things, and destructive things, things that ought to have been dropped and buried and left in their graves in past years. But we carry them with us to our undoing. The ministry of the Holy Spirit will deal with this unwise retention, and will make a memory leaky where it is wise for it to lose. But, more than that, it will strengthen its powers of spiritual comprehension, and will enable it to keep hold of the unseen and the eternal.

What should I most like to remember? I should like to remember with unflinching constancy the glorious, holy, Being of the eternal God. I should like to remember the unspeakable ministry of His grace, which worked in my redemption in Christ Jesus, my Lord. I should like to remember the benefits of His daily providence which shine along my road in unflinching succession. I should like to remember the eternal significance of transient events, and hold the lesson of yesterday's happenings to guide me in my march to-day. And when new occasions and new duties arise, and I am face to face with novel circumstances, I should like to be reminded of those words of the Lord Jesus which would give me the needful illumination: "He shall bring all things to your remembrance, whatsoever I have said unto you."

(From: *Things That Matter Most*; Published by Fleming H. Revell Company. Used by permission.)

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Dr. Bob Jones Says:

I find on my desk two very interesting letters. One is from Dr. T. W. Wilson, who is associated with Billy Graham in the great work of Northwestern Schools. T. W. is not only doing a good work there at Northwestern Schools, but he is a good evangelist. He gets real results in his revival campaigns. He knows the Gospel and knows how to preach it. T. W. was converted in a meeting which I held a number of years ago in Charlotte, North Carolina. He had a bicycle which he sold for \$30 and came to Bob Jones University on faith. Because the school could help him some financially, he was able to stay for four years and graduate. If the institution had not been in position to give T. W. some assistance, he could not have come to school. He met his wife, Mary Helen Sellers, who is a very fine Bob Jones University girl. Now they are in the Lord's work together. T. W., writing about the recent opening of the school year at Northwestern says: "We had thirty-one respond to the invitation to accept Christ the opening night. Some of the fellows left the balcony and came forward. They wept like babies and knelt right there at the front before the faculty. I thank God for the slant I got at Bob Jones University. You just don't know how much in my own heart and soul I appreciate the University from day to day." Bob Jones University has put its stamp on men like T. W. Wilson and hundreds of others. The graduates of the institution are in all parts of the world and are leading thousands of people to the Lord Jesus Christ. It is such a thrill to get the reports that come into our office.

The other letter to which I referred came from a friend who attended a meeting I conducted several years ago in Newark, New Jersey. He sends a gift to our Student Loan Endowment Fund. He says: "I like

to think of my money invested in a project of this sort as having a part in assisting and sending forth missionary after missionary and Christian worker after Christian worker into the world to spread abroad the love and saving grace of Christ. I like to think of my money invested in the Student Loan Endowment Fund as 'soul-saving dollars.' I feel that, since I am unable to go as a foreign missionary or be in some other kind of Christian work, I can assist in sending others to tell the Old, Old Story because I am contributing whatever money I can to the Student Loan Endowment Fund."

I would like to say to all of you friends who have invested in the Student Loan Endowment Fund that you have a vital part in the work of the Christian leaders who have gone from Bob Jones University to the ends of the earth to tell the Gospel story—Christian leaders who could not have attended Bob Jones University if we had not been able to help them some financially. This is great business. You Christians who have invested in it, please invest some more money; and you who have not helped us, please send a contribution. We must reach the half million dollar goal, which is the minimum amount we have set for the end of this school year. We would like to do better than that. We must not do less.

Remember, we are going to just keep on keeping on until that million-dollar Student Loan Endowment Fund is raised; so you just as well come on and send in your contribution. We are not going to let you rest until you put up this million dollars. Please don't let us down. God bless you.

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Abel, Achan, Ananias

(Continued from page 1)

gelists, at least in our day and our time.

Oh, how he preached! But I enjoyed his praying more than his preaching, for when he prayed he talked to Jesus, sometimes with his eyes open, sometimes with his eyes shut—it made no difference. He just talked to the Lord Jesus. "Now, Jesus, you know about that city over there, that ungodly city—what's the name of that city, Ma?" And Ma Sunday would supply the name of the city.

He would go on praying, "Yeh, that's right, Lord. You know that wicked city and that mayor, Lord—God, you—what's the name of that mayor?" And Ma would supply the name of the mayor, then he would pray for the mayor. He preached and moved around and rah and burned up all the energy of his body. His trainer, the man who took care of him physically—came to see me last week in Des Moines—and he said, "Merv, many is the night I have put my

hands on his shoulders to try to loosen those tightened, taut muscles; and I have watched him lying there on the bed crying. And I have said, 'Mr. Sunday, what's the matter?' Billy Sunday would say, 'Oh, if more people had come to Jesus Christ!' This trainer told me, 'I had reminded him that hundreds had come to the altar that night. What could he expect; nobody else was winning that many.' And Billy Sunday said, 'Yes, but oh, so many turned away from the Lord Jesus!'

I do not think many of us knew the real Billy Sunday—a man who had a heart-throb for souls, for underneath every tremendous movement of God there is a price to pay! With a weary, broken body, until a trainer had to heal it with his hands, Billy Sunday gave himself without stint to the Lord and Saviour, Jesus Christ.

I travelled with Billy Sunday with the aid of the books that have been written about him and tried to learn about him. And whenever I would sit at lunch with anybody who knew him I would say, "Tell me more about Billy Sunday."

Don't you love him? But I love his Christ more than I love him. For it was Jesus Christ that made a ball player the very darling of evangelistic circles in the days when he won so many sinners, who would never enter the door of a church, to the saving knowledge of the Lord Jesus Christ. God bless the memory of that giant!

I travelled with Sam Jones a

little while, I never did see him in the flesh, but oh, I have been with him in his books. Don't you love these men? Sam Jones had a wonderful sense of humor. I used to travel with him on the train. One woman said to him, "Sam Jones, your nose is too big." "Well," he said, "at least I didn't wear it out putting it in other people's business!"

People used to make fun of Sam Jones, but he was in the business for sure. He used to say, "I'm going to fight against the Devil. I'm going to kick him as long as I've got a foot. I'm going to beat him as long as I've got a fist. I'm going to bite him as long as I've got teeth. And when my teeth drop out, I'm going to gum him till I die!"

I used to think there was no place for laughter in evangelism. But do you know it is not far from laughter to tears? And if we can loosen our hearts a little bit, we can come down before God. Sam Jones would win them to the Lord Jesus Christ.

I had a chance to travel with Mr. Finney by the aid of a book. I learned some wonderful things from Mr. Finney. I found that a man can be so filled with the Spirit that if people come within an arm's length of him, they will fall on their faces and cry, "Oh, God, what shall I do?"

Most folks did not understand about Mr. Finney; but I was with him. I was with him in the woods that day when the Holy Spirit of God put the hand of the Lord on his heart. He came out of the woods no longer a lawyer, but a preacher, for he said, "I have a retainer from the Lord. Now, I must preach!" And filled with the Spirit of God, Mr. Finney moved across the eastern portion of our United States in such revivals as we have not seen since that day!

I travelled with Dwight L. Moody, but you know more about him than I. By the aid of books I have lived with him by the hour.

In the lonely hours at the beginning of a crusade, many times I have gone to my room and Mr. Moody and I have had some wonderful times together! For I found that Dwight L. Moody was not a great man, but he had a great God. The Holy Spirit of God had charge of him.

When the American evangelist went to England, one preacher said, "It seems as though Mr. Moody has a monopoly on the Holy Spirit!" His English brother corrected him and said, "No, it is that the Holy Spirit has a monopoly on Mr. Moody." And I have found that by the power of the Spirit a life can be wonderfully changed.

I have not time to talk much about men right now, but I did travel with George Muller who by faith fed his orphans day by day. When the wagon of milk broke down and the old bread

came in, we ate breakfast together—Mr. Muller, myself and all the rest of the orphans. We had a wonderful time together.

I have travelled with those great men simply because there are not many men today who really are looking for the deeper things of God. I have lived with them, walked with them, talked with them. I have asked God to teach me something from each of them. I have travelled with Mr. Spurgeon. I have been with Wesley when he stood on the hillside preaching to those thousands of people! I said, "Amen, Brother Wesley! Preach it to them. God bless your heart!"

I was with Whitefield on a tombstone in South Carolina. I was with Evan Roberts at the turn of the century in the great revival in Wales. I have been with them—these men of God—down through the years.

Adoniram Judson, the wonderful William Carey—I was with them again and again; David Brainard—oh, it is wonderful to travel with those men!

"Well," you say, "Merv, how can you get in with them; you're not very important."

No, but by the aid of a book I travelled with these wonderful men. And do you know what has happened to my heart? I have been homesick for Jesus Christ! I have asked the question, Couldn't it be that in my time we could feel that power? Couldn't it be that in our time we could know that dynamic surging of the Holy Spirit of God? Couldn't it be that the dynamic of God will move the hearts of men again and people will fall on their faces and pray and cry, "O God, give us a revival"? Couldn't it be again that we would face the power of the living God?

You say, "Merv, people aren't like that these days. You see everybody these days . . . You see we are in a new . . . You—Merv, you don't understand this generation."

No, I don't want to get too wrapped up with this generation. I would rather walk with the men of God of another day so that my heart wants a holy and a high walk of faith to believe what God can do and not what men say God can do. To believe in the twentieth century we can have revival! Everywhere I go, they say, "No, not here! No, not here! Impossible here! Situations can't be . . . Merv, you mustn't try it here. Don't ever go there. Merv it's that . . . Why this is the . . . Well, we never . . . Even our people . . ." And I

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walk out of all those conversations and say, "Lord, I am so lonesome for somebody who believes it can be done. I am so tired of people who say it is impossible." When I get lonely and tired of all the cheap Christianity of my generation, I creep back into a little room and open up an old-fashioned book. Most of my books are old books.

When I was in England I bought every old book I could put my hands on. The great bishops of another day preach to me and say, "Merv, don't be discouraged. Your day can know it, too. Don't be disheartened. Your day can see Him, too! Don't be set aside by people's opinion. Believe God will do it now and do it again in the wonderful power of the Holy Spirit!"

Friends, I am walking with giants these days behind the scenes. If I seem a little presumptuous, it is because I have been travelling with a different company than you have. You have been travelling with those who do not believe it. I am still travelling with those who do. Can it be done? Certainly. Can God do it? Surely. Do we know He will? Certainly—if we will believe God!

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(Continued on page 6)



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Fehsenfeld

(Continued from page 2)

to be that in Kansas there is one convention of Baptist Churches associated with the American Baptist Convention (formerly called Northern Baptist Convention) and one convention of churches affiliated with the Southern Baptist Convention. The *Kansas Southern Baptist Beams*, state paper for Southern Baptists in Kansas, has taken the matter up actively, led by Rev. N. J. Westmoreland, Executive Secretary-Treasurer of the Southern Baptist State Convention in Kansas. Southern Baptists are joining actively to appeal the bad decision of the Roman Catholic judge. The new Berean Church is affiliated with the Southern Baptist Convention. Evidently worldly and modernistic leaders of the Northern Baptist Convention have determined to make an all-out fight to retain control of as many churches as possible. They have lost hundreds of churches which, because of the modernistic leadership of the Northern Baptist (American Baptist) Convention, have joined the Association of Regular Baptist Churches in the North, or the Southern Baptist Convention in the South, during the last few years.

We want to publish soon, if we can find room, the account of the affair as reported by a Southern Baptist leader who is on the ground.

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There is More Space on the Reverse side

Abel, Achan, Ananias

(Continued from page 5)

with Paul across the deserts of Arabia, I have stood with Peter at Pentecost—I will never forget that day; what a hallelujah time we had! Peter preached and oh, the movement of the Holy Spirit of God! I was there, by the aid of a Book!

I was with Stephen when he gave his life for Jesus' sake. I saw Paul hold the clothes of those who stoned Stephen. But the look on Stephen's face I shall never forget.

I was with Caleb when he was one of the two who brought back a good report. The rest of them would not believe it, but we did—Joshua and Caleb and Merv Rosell! We believed it. Thank God, I had sense enough to get on the right side, even back there! It has been my pleasure to be with those wonderful men of God.

Tonight I would like to talk to you about three of them. I have picked three that you could easily remember—Abel, Achan and Ananias. Do you want to read about them? Then read the whole story in Genesis 4, Joshua 6 and 7, Acts 5. I have been with them. I do not want you to contradict me because I know what I am talking about; I was there!

Abel — Salvation By the Son

First of all, let us start with Cain and Abel, back in the fourth chapter of Genesis. There are some wonderful things that I think we ought to know.

I do not usually announce my outline: I hope you will be able to find it as I preach, I always have one. Sometime it is hard to discover! But if you want the outline, it is Abel—salvation by the Son; Achan—the sovereignty of the Father; Ananias—the sensitiveness of the Holy Spirit. Salvation, sovereignty, sensitiveness; the Son, the Father, the Holy Spirit; Abel, Achan, Ananias—a beautiful outline; but the outline is incidental.

We have an idea that we are saved by something good we have done. You say, "No, we don't." Yes, we do! But I know that is impossible because I was with Cain and Abel when they were born. I had the privilege of being with Adam and Eve. I was the only one there; they made a special arrangement for me. While there I saw miracles happen. You see, before I arrived I had an idea that Cain and Abel were two different people. I thought that Cain

was big, dark and swarthy; that Abel was blond, pleasant and affable—more the indoor type. I thought Cain rough and burly; thought Abel gracious, comely, fine and good. I never knew that Cain and Abel were identical twins! But when I arrived on the scene and checked on the birth, I found that these boys were twins!

"Well," you say, "Merv, they weren't!" (I can see you looking at each other right now.)

Well, they were. I will give you my personal word. I was there; I know Cain and Abel are twins!

You say, "How do you know?" Just because I was there.

You say, "But can it be possible that Cain and Abel were twins? Don't you think Cain was the elder brother and Abel the younger?"

Well, only by a few moments. You say, "Where do you get that notion?"

In the Bible, for I walked through the fourth chapter of Genesis and it says this: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of the sheep" (vss. 1,2). Now, if you read it carefully, you will find there was one conception and two births. That is how twins are born—one conception, two births. The reason you do not see it is because when you read that little phrase in there, "I have gotten a man from the Lord," your mind shoots off in another direction. But read it carefully—"And Adam knew Eve his wife; and she conceived, and bare Cain . . . And she again bare his brother Abel." They were twins. Don't argue with me, I know; I was there!

Cain and Abel twins! Now, I think they were identical twins. I do not know, but I believe the first twins would be identical twins.

You say, "Merv, what are you getting at? Are you trying to tell Chicago something we don't know?"

Oh, no, Chicago knows everything! But because I have firsthand information, having been on the scene, I would like to remind you that these identical twins were not identical in their faith. They were the same in their face; they were the same in their blood, that is, their natural blood; they

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were the same in their family; they were the same in their flesh, but they were different in one thing—one believed God and one disbelieved God. One obeyed God and one disobeyed God. Though this is not a major part of my message, I must put this in because I do not want you to miss it: there is only one way of salvation and it is by the sacrifice of blood. Abel brought blood.

You say, "But why did Abel bring blood? How did he know he had to bring a blood sacrifice? I don't find that anywhere."

When God covered Adam and Eve in the adequate covering which He arrayed, blood was shed and skins covered them, for the covering of leaves will never do. We are saved only by the blood of a sacrifice. "Without the shedding of blood there is no remission for sins." "And the blood of Jesus Christ God's Son cleanseth us from all sin." Do you know that? I know there is only one salvation. It is by God—only one. We may look the same, but we need to be born again.

My little ten-year-old boy at home said to me, "Daddy, I can understand how people can get saved since Jesus died, but how in the world did they ever get saved before Jesus died?" He said, "Dad, if an animal dies, that is not as good as a man. And if a goat dies, that is not good enough to pay for the people."

I said, "I know, son, but God already knew that He was going to make the sacrifice of Jesus Christ, His Son. So God said, 'All right, it is as good as made. I have already given Jesus before the world ever started and He is going to die, so I will let you people all be saved by the blood of the sacrifice, the Lord Jesus Christ, and when He dies, then all of that is atonement in Him!' And so everybody saved before Calvary was saved by Christ, and everybody saved since Calvary was saved by Christ. 'Without the shedding of blood there is no remission for sins.' Amen!

One way! Only one way and that is the blood of the Lord Jesus! How do I know? I was there when it happened and I ought to know!

Achan — the Sovereignty of the Father

Now I want to take you to another story. Have you got your Bibles open? Read Joshua 7 and 8. You did not know it, but I was an army man in Joshua's day. Read Joshua 7. You ought to read chapter 6, too. But by the aid of a Book, I travelled right there. In fact, Achan was one of my personal friends. I lived with Achan, practically. His tent was not far from mine. His family was not far from mine.

Well, you all know the story. You have heard about it, but I was there personally, and I will never forget when we had the order to march around Jericho. It was the strangest order we had ever had. And after years in the wilderness—in fact I grew up in the wilderness—I was allowed to cross. The people all died who murmured and disbelieved. But those who had simply believed crossed Jordan. Joshua was chosen to lead the army. We all loved him and practically worshipped him. I will never forget him; that great man believed when everybody else doubted.

We all loved Joshua, but when Joshua gave us the order to march around Jericho like a bunch of fools, without fighting anybody, we were about ready to murmur ourselves. You know how army people are? We are not going to prance around a city without doing some scouting! So when the order came there was only one thing to do and that was to obey.

There we were the first day marching around Jericho, marching around the city, marching around the city, and up on the walls were the people of Jericho laughing and mocking like we were a bunch of fools. It was awfully hard to keep our mouths shut. It was hard enough for a Gentile—harder than that for us.

As we marched around the first day and retired, and the second day and retired, and the third day and retired, I could see that Achan was boiling inside. Then on top of it, we got the order that on the last day we would march seven times around, and then by some strange miracle the walls were going to fall down! It was hard for us to believe, but Joshua said so and we believed it. I will never forget it.

I thought, "Now, what if the walls don't fall down! What if we were fools to march around here seven days and now seven times?" And on the seventh time around, the strangest feeling came over my heart. For the first time I actually could believe that God was going to do something. Achan and I looked at each other, but we were not allowed to talk. We all knew the orders, 'Don't touch a thing. Burn it, burn it with fire, a complete conflagration—get rid of Jericho! Take care of it as God said; don't touch anything; don't take a thing!' When we marched around the seventh time, and then followed those simple little funny orders, we were almost in tears when we saw the earth trembling and the great rocks of the walls of Jericho—one was imbedded in the dirt; the second was imbedded in the first; the third was imbedded in the second and I never saw such walls bursting out by the power of God as though He put His hand on the inside and laid them out, and we marched in on the double quick.

I followed Achan through that city. We saw the fires begin to burn. It was an awful holocaust; what a time of war! The people who laughed and mocked seemed as though they were children in

our hands. What a battle as we blasted through there! And I saw Achan reach down and take a beautiful Babylonish garment. And I shouted, in the terrible noise of the war, "Achan, Achan, don't touch it; we have orders not to! Throw it aside, throw it aside!" But Achan could not hear me because my voice came from the wrong century.

We hurried through the streets of Achan's conquest, the city of Jericho. We knew what Joshua had said, and I watched that man. The wedge of gold, the shekels of silver, besides the Babylonish garment—why does he know those things! Doesn't he know what God will do? "Achan!" But he would not listen.

When the whole battle was over and we were tired, smudged with smoke, and broken and weary and we went to our tents, everybody was happy. But I knew something was wrong. When the order came (Continued on page 7)

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Abel, Achan, Ananias

(Continued from page 6)

to march against Ai, Joshua just sent a few hundred of us up. strangest thing in the world! We took big Jericho, but we could not touch Ai! We were sent to rout and we came on back defeated and broken, and Joshua cried, "God, my God, what is the matter now? We will lose face in Palestine. We will lose face in this Canaan land. We will lose face in this . . ." and he fell before God in sackcloth and ashes!

I tried to tell him, "Joshua, I know what is the matter," but he could not hear me. "Joshua, I know. . ." but he did not listen.

He was there lying in the tent. I watched him there, brokenhearted. Forty years of waiting and now conquest, then defeat. And I heard God speak to him and say, "Someone has taken the accursed thing."

I said, "That's right, Joshua. That's right; listen to God now—Joshua, listen to God!" but he did not hear me. But He did hear God. God said, "Take the tribes, and then the families, and then the households and I will point him out."

We all had to march up, our families with us, and God put His finger on Achan. I knew He would! I knew He would! God said, "He, he's the one. He has taken it. He has taken the accursed thing." And Joshua commanded, "Bring it here." Achan got the Babylonish garment which he hoped would rot in his hands, the shekels of silver and the wedge of gold, and stood there and heard the edict, "Take him out and stone him till he is dead." I had room to stone Achan, but I could not throw a stone. I just stood there and watched that terrible thing. Achan and his family and his possessions—all the people watched; he was dead! I said, "God can you kill a man for taking just a few things?" And the first time in my life it began to dawn on me that God gives life and takes it, that God is sovereign. I thought He was just a genial, always wonderful, tender God! I did not know He was a judge. I did not know His justice and His sovereign will were overwhelmingly, always present! I didn't know He was omniscient! I did not know He was omnipotent! I did not know God Almighty could take a man's life, kill him! What did he do? Just a wedge of gold and shekels of silver and a Babylonish garment—let them rot; that does not mean the life of a man! And God told me it is not the things he touched, but his disobedience! And one soldier lost face for a whole army in the conquest of an entire land, and God had to deal with him.

I believe in the twentieth century I ought to say this to you. Most of us think now in our ultragrace understanding, I could say in out antinomianism of the fifties, "Well, some way God will just overlook sin, we can live as we please! Now, God is going to bless us anyway! God will give Chicago a revival, we can live like sinners, we can go like the Devil, we can go and let our youngsters go and live and live and live away from God; we can criticize our preachers, hurt our churches, wreck our families with the gossip of our bitter tongues—we can do all that, but God is going to condone us, bless us and say, 'Victory is yours, Chicago!' God will not do it!"

Why doesn't God bless this great city? You have heard more straight preaching than any city in the United States, with few exceptions. Yet right now Chicago is farther from God than almost any city in America. We are Achans! We are Achans! We are Achans! You say, "What's God going to do with us?" God may have to chasten us. You say, "You're preaching judgment." I need to preach judgment before I can preach grace. I must preach His sovereign will before I can preach His forgiveness. I must present Him as a judge before I can present Him as a Saviour! I must be balanced in my proclamation! The trouble with Chicago is that we have a general notion in this area that God is going to bless us

(Continued on page 8)

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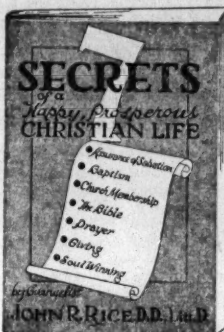
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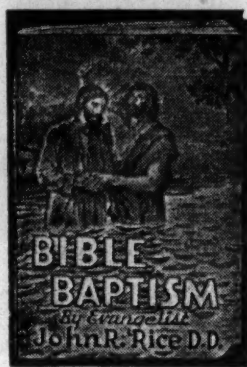
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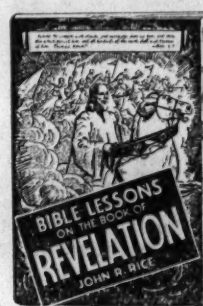
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Abel, Achan, Ananias

(Continued from page 7)

no matter what we do. God must take a toll of our hearts and our lives if we are disobedient!

I fear to be out of the will of Almighty God. God does not need me. He could set me aside tomorrow. I say to the Lord, "I tried to be decent." "I know, but you are disobedient; you disobey Me!"

"But, God, I thought anybody could disobey and still You would . . ."

"No!"

"But this is the Age of Grace, God. You . . ."

"Whom the Lord loveth he chasteneth" (Heb. 12:6). I was with Achan and I will never forget that the victory of a nation is more important than the life of a man! And a revival in this city is more important than the life of an individual Christian in Chicago. And if God needs to, He can take lives from those people and change cliques and transform the hindering forces, throw them out so revival can come.

You say, "Merv, I know the people in Chicago whom He ought to deal with."

Now, wait a minute. God is the Judge. I shall never in any way put my finger on any man. Joshua did not do it; God did it, and God will do it!

Ananias — the Sensitiveness of the Son

I arrived at a big church in Minneapolis. My plane was late from Kansas City. I was supposed to start on Sunday night, but I did not get there until Monday to preach. The snow grounded the plane. As I arrived in that church, for some strange reason God had me preach the opening night on Ananias and Sapphira! I kept saying while I preached, "But Lord, this is not the beginning. You don't begin with judgment. You don't begin with this sort of thing. Lord God, let me get acquainted with these people first!" But when God leads you to preach a certain message from a certain text and you avoid it, God will have to deal with you as a preacher.

I preached that night and just blundered brokenly through. Sometimes I have found when I have preached the weakest, God is the strongest. I closed the meeting a little after nine; at ten o'clock something happened. The pastor called me up and said, "Mr. Rosell, could I see you in the morning?" "Sure, I'll have breakfast with you here at the Curtis if you want to come down."

He came down, fingered his knife and fork as he sat at breakfast. "Merv, the strangest thing happened." He said, "Two weeks before you were to come to Minneapolis I announced your coming in one of my morning services. When I announced it, one of my oldest and finest men shouted out, right out in the congregation, 'I'm against it, I'm against this revival business as long as I live; I think we ought to block it!' The pastor said, 'I tried to overlook it; we had never had anything like that in our church. I went to him but he wouldn't listen. I went the next day, but he wouldn't listen. I went the next day. Merv, I went every day that week, but he would not repent!' He said, 'When I announced it last Sunday, he said again, 'As long as I live I'll fight this thing! Our church got along without a revival before you came.' And he said, 'Last night when you finished preaching on Ananias and Sapphira, I sat there in a cold sweat because that man just wouldn't talk with me and pray. All week he wouldn't see me.' Then he said, 'One hour after we left the church last night that man dropped dead. Merv, do you think God did it?'"

"I don't know."

"What'll we do?" He said, "I went to see the family and I tried not to say anything, but everybody knows it."

"All right, then let's not say anything."

"But Merv, do you think that . . ."

"I don't know."

"Do you believe God would take a life?"

"Unquestionably God would remove a man in order to give a church revival." I said, "What's one man compared to a work of God in a city,"

We sat at breakfast and I want

to tell you cold sweat was on my body, and though it was a cool morning my head perspired and I thought, Can it be! Can it be, can it be that man wears God's patience like that! Then I remembered the story of Ananias and Sapphira. I will never forget it; I was there.

Acts 5, 'And a certain man . . . you know the story. They did not have to give that money. But Ananias and Sapphira decided together that they would pretend they were giving it all. Ananias said to his wife, 'Now, you stay away for a few hours. Don't let anybody see you, and I will go in first. This is the amount.'

And Ananias walked in first, I will never forget because we were meeting in the house of John Mark's mother. We used to meet there quite often, the early church. And Peter was exhorting us to holiness, godliness and Ananias burst in on the little assembly, and came hurrying down before Peter and said, 'I sold a plot of ground and I want to give the entire amount to the work of the church.'

And Peter pointed his gnarled finger at Ananias and said, 'Who hath put it in your heart to lie to the Holy Ghost?' And the strangest thing I ever saw in my life—Ananias dropped dead! He died! When they came over to catch him and pick him up, he was dead! And Peter explained to us as the young men wound the graveclothes around Ananias and carried him out. 'He did not lie to me, but to God! And lest this early church should be lax and careless and callous and far from God, God deals with us!'

And fear came upon the whole congregation. When Peter was preaching hours later, Sapphira came in, happy and buoyant and gay, with a sort of forced gaiety. She took her place in the congregation, then Peter gave her a chance to say just a word.

She knew nothing of what had gone on. Smilingly she stood and said, 'Peter, Ananias and I have sold a plot of ground and the exact figure is — and we want to give it all.' She wondered why there was such a coldness. She looked around as though . . . what's wrong? She didn't see Ananias. All she could see was Peter, and his eyes, his hands lifted. As he reached out to her he said, 'Sapphira. The hands of the young men that have carried your husband out, that buried him, are waiting for you. Why do you lie to the Holy Ghost?' And she dropped dead, and they carried her out. I know this happened! I was there.

What fear! What fear! All the house—we were believers, but look! 'Does God care that much about what we do? If we give part of it, isn't that enough? or does God expect everything?' Peter explained that God did not require all the money: Ananias could keep any part he wished. But God wants an honest heart and holiness of life.

Our notion of God's holiness is so wrong. God, God alone has a right to deal with us when we lie, with impunity, living as we want to live! And God has to deal with hearts!

And I believe before Chicago will see God's face, know the revival we saw beginning today; we as God's people must confess our sins!

"But they are such little things—a Babylonish garment, a wedge of gold, two shekels of silver—just a little. The gossiping, the lie, the secret sin—there is so little, Mr. Rosell!"

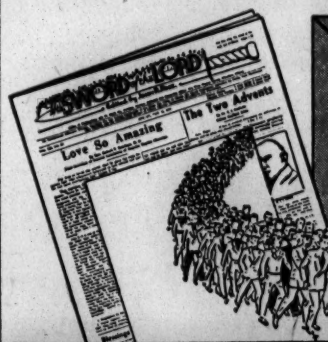
Yes, but it is just enough to hold back God's blessing. Do you want to see a revival? Do you want to see a Peter's Pentecost? Do you want to feel the throb and the thrill of the movement of God in a city? I have seen it; we know it. We felt it, we saw it! We saw it, we saw it! We have seen God move and hundreds upon hundreds saved. When? When the Christians came back to God! The holy sovereign will of God is more than we can bear except for the grace of the Lord Jesus. Do you see it? He's there. Do you see it? He's here. The Holy God, the Righteous, the Righteous God cannot overlook sin; we must confess it and be right with Him.

If you are not saved, you can come in like Abel, just by the

blood. And if you are saved and things in your life are like Achan or Ananias or Sapphira, you have to come back through I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You know what I am

talking about. Do you want to see revival? Do you? Do you want to see Moody's day and Finney's day and Torrey's day? All right, don't ask me for cheap preaching then. Let me preach what God says. Don't ask your pastor to narrow down the challenge of the Word

of God regarding your sin! But come up to where God wants you to be! And when you do, God is going to answer from Heaven and revive our city, and save souls before we are broken with an atomic attack. We need revival! Shall we pray.



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Compiled by Porter Routh

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